



Inunccions geuen,
 by the most excellent pryncce,
 Edwarde the sixt, by the
 grace of God, kyng of En-
 gland, Fraunce & Ireland:
 defendoz of the fayth, and
 in yearch vnder Christ, of
 the Church of Englande
 and of Irelande, the su-
 preme head: To al and
 singuler his louyng
 subiectes, aswell
 of the Clergie,
 as of the
 Laietie.

In iunccions geuen by the moſte
 excellent Prince, Edward the VI. by the grace
 of God, kyng of England, Fraunce, and Ireland: de-
 fendour of the fayth, and in yearth vnder Chriſt, of the Church
 of England: of Ireland, the ſupreme head: To all and
 ſynghuler his louyng ſubiectes, as well of the
 Clergie, as of the Laitie.



He Kynges moſte Royall Ma-
 ieſtie, by the aduiſe of his moſt dere
 vncle, the duke of Somerſet, Lord
 Protector of all his Realmes, Do-
 minions and Subiectes, and Go-
 uernour of his moſte royal perſon, and the reſi-
 due of his moſte honorable counſail, entendyng
 thaduancement of the true honoz of almighty
 God, the ſuppreſſion of Idolatrie, and Super-
 ſticion, throughout all his realmes and domini-
 ons, and to plant true Religion, to the extirpa-
 tion of all hypocriſie, enormities and abuſes, as
 to his duetie apperteineth: Doeth miniſter vnto
 his louyng ſubiectes, theſe godly In iunccions,
 hereafter ſolowyng: Whereof parte were geuen
 vnto them heretofore, by the aucthoritie of his
 moſte dere beloued father, Kyng Henry the. viii.
 of moſte famous memozie, and part are now mi-
 niſtered and geuen by his Maieſtie. All whiche
 In iunccions, his highnes willeth and comaun-
 deth his ſayd louyng ſubiectes, by his ſupreme
 aucthoritie, obediently to receiue, and truely to
 obſerue & kepe every mā in thetr offices, degrees
 and ſtates, as they will auoyde his diſpleaſure,
 and the paines in theſame In iunccions hereaf-
 ter expreſſed.



The

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The first is, that all Deanes, Archdeacons, Persones, Vicars, and other Ecclesiastical persones, shall faythfully kepe and obserue, and as farre as in them maie lye, shal cause to be obserued and kept of other, all and synguler lawes & statutes, made aswell for the abolisshyng & extirpacion of the bishop of Rome, his pretended & vsurped power and iurisdiction, as for the establishment & confirmacion of the kinges auctoritie, iurisdiction, & supremacie of the church of England & Ireland. And furthermore, al ecclesiastical persones, haupyng cure of soule, shall to the vttermost of their witte, knowlege, and learning, purely, syncerely, and without any colour or dissimulacion, declare, manifest, and open iiii. tymes euery yere at the least, in their Sermones and other collacions, that the bishop of Romes vsurped power and iurisdiction, haupyng no establishment nor ground by the lawes of God, was of most iust causes, taken awaie and abolished, and that therfore, no maner of obedience or subieccion, within his Realmes and Dominions, is due vnto him. And that the kynges power, within his Realmes and Dominions, is the highest power vnder God, to whom all men, within the same Realmes & Dominions, by Gods lawes, owe moste loyaltie and obedience, afoze and aboue al other powers and potentates in yearth.

Besides this, to the intent that al supersticio & hypocrisy, crept into diuerse mens heartes, may vanishe away: They shall not setfurth or extoll any Images, Reliques, or miracles, for any su-

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persticion or lucre, nor allure the people by any inticementes, to the Pilgrimage of any saint or Image: but reproving the same, they shall teache, that all goodnes, helth & grace, ought to be both asked and looked for, only of God, as of the very aucthor & geuer of the same, and of none other.

Item, that they, the persones aboue rehearsed, shall make or cause to bee made in their Churches, and euery other Cure they haue, one Sermon, euery quarter of the yere at the least, wherein they shall purely & sincerely, declare the worde of God: and in the same, exhorde their hearers to the workes of fayth, mercy, & charitie, specially prescribed and commaunded in scripture, & that workes deuised by mennes phantasies, besides scripture: as wanderyng to Pilgrimages, offering of money, candelles or tapers to reliques, or Images, or kysyng and lickyng of the same, prayyng vpon beades, or suche like supersticion, haue not only no promise of reward in scripture for doyng of them: but contrarywise, great threatenings and malediccions of God, for that they be thinges, tending to Idolatry and supersticion, whiche of all other offences, God almightie doth moste detest and abhorre, for that the same diminish the moste his honoz and glozy.

Item, that suche Images, as they knowe in any of their cures, to be, or to haue been abused to pilgrimage or offering, of any thing made therunto, or shalbe hereafter censured vnto, they (and none other priuate persones) shal for the auoyding of that most detestable offence of Idolatry,
furth

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furtherwith take doune, or cause to be takē doune and destroy thesame, and shall suffre frō hence-furth, no Torchcs, noz Candelles, Tapers or Images of waxe, to be sette afoze any Image or picture, but onely twoo lightes vpon the high alter, befoze the Sacrament, whiche, for the significacion, that Christ is the very true light of the worlde, they shall suffre to remaine still: admonishyng their Parishioners, that Images serue for no other purpose, but to be a remembrance, wherby men may be admonished, of the holy lifes & cōuersacion of them, that thesayd Images do repzeent: whiche Images, if they do abuse for any other entent, they cōmit Idolatrye in thesame, to the great daunger of their soules.

Item, that euery holy day throughtout ȳ yere, when thei haue no Sermon, thei shal immediatly after the gospel, openly and plainly, recite to their parishioners in the pulpit: the Pater noster, the Credo, and. x. cōmaundemētes in Englishe, to thentent ȳ people may lerne thesame by hart: exhortyng all parētes & householders, to teache their children & seruauntes thesame, as they are bound by the lawe of God, & in conscience to do.

Item, that they shall charge Fathers & Mothers, Masters and gouernors, to bestowe their children & seruauntes, etien frō their childhode, either to lernyng, or to some honest exercise. occupation or husbādry: Exhortyng & counsailynge, and by all the waies & meanes they may, aswell in their Sermones & collacions as otherwaies, perswadyng their sayd Fathers and Mothers,
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Maisters, and other gouernours, diligently to prouide and forsee, that the youth bee in no manner of wise, brought vp in idlenes, least at any tyme afterward, for lacke of some craft, occupation, or other honest meane to liue by, thei be driuen to fall to beggynge, stealyng, or some other vnrchristyenes: Forasmuche as we may daily see, through sloth and idlenes, diuers valiaunt men fall, some to beggynge, and some to thefte & murder, whiche after brought to calamitie & misery, do blame their parentes, frēdes and gouernours, whiche suffered the, to be brought vp so idly in their youth, where, if they had been wel brought vp, in learnynge some good occupation or craft, they would (beeyng rulers of their awne household) haue profited aswell themselves, as diuers other persones, to the great commoditie and ornament of the common wealth.

- 6 Also, that the sayd Persones, Vicars, & other Curates, shall diligently prouide, that the Sacramentes be duely, and reuerently ministred in their parishes. And if at any tyme it happen, them in any of the cases expressed in the statutes of this realme, or of special licence geuen by the kynges Maiestie, to be absent from their benefices, they shall leaue their Cure, not to a rude and vnlearned person, but to an honest well learned & experte Curate, that can by his abilitie teach the rude and vnlearned, of their Cure, holsome doctrine, and reduce them to the right way, that do erre, whiche will also execute these Iniuncctions, and do their duetie otherwise, as they are bound

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bounde to do in euery behalfe, and accor dyngly may and will proffite their cure, no lesse w good example of liuyng, then with the declaracion of the worde of God, or els their lacke and default shalbe imputed vnto them, who shall straightly answere for thesame, if they do otherwise. And alwayes let them see, that neither they, nor their Curates, do seke moze their owne proffite, promotion, or aduantage, then the proffite of the soules, that they haue vnder their cure, or the glozy of God.

Also, that they shall prouide, within thre monethes, next after this visitacion, one boke of the whole Bible, of the largest volume in Englishe. And within one twelue monethes, next after the sayd visitacion, the Paraphrasis of Erasmus also in Englishe vpo the gospelles, and thesame sette vp in some couenient place, within the sayd Church, that they haue cure of, whereas their Parishioners may mozte commodiously, resorte vnto thesame, and reade thesame. The charges of whiche bookes shalbe ratably bozne, betwene the Person or approprietary, and the parishioners aforesayd, that is to say, the one half by the persone or proprietary, and the other half by the parishioners. And they shal discourage no man (aucthorised & licensed therto) from the readyng of any parte of the Bible, either in Latine or in Englishe: but shall rather conforzte and exhort euery person to reade thesame, as the very liuely worde of God, and the speciall foode of mannes soule, that all Christian parsons are bounde to embrace

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embrace, beleue, and folowe, if thei loke to be saued: wherby they may the better know their duties to God, to their souereigne Lorde the kyng, and their neighbor: euer gently and charitably exhortyng them, and in his Maiesties name, straightly chargyng and commaundyng them, that in the readyng thereof, no man to reason or contend, but quietly to heare the reader.

Also, the sayd Ecclesiasticall persones shall in no wise, at any vnlawful tyme, nor for any other cause, then for their honest necessitie, haunte or resort to any Tauerne, or Alehouses. And after their dinner and supper, thei shall not geue themselves to drynkyng or riot, spendyng their tyme idelely, by day or by night at dice, cardes, or tables, playng, or any other vnlawfull game: but at all tymes, (as thei shall haue leasure) thei shall heare and reade somewhat of holy scripture, or shall occupie themselves with some other honest exercise, and that they alwaies doo the thinges, whiche apperteine to honestie, with endeuor to profite the common weale, hauyng alwaies in mynde, that they ought to excell all other, in puritie of life, and should be an example to the people, to liue well and christianly.

Item, that thei shall in cōfessions euery Lent, examine euery person, that cometh to confession to them, whether thei can recite the Articles of their faith, the Pater noster, and the ten cōmaundementes in Englishe, & heare them say the same particularly. wherein, if they be not perfite, they shall declare then, that euery Chyistian persone, ought

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ought to knowe the sayd thynges, befoze they shuld receiue the blessed Sacrament of the Altar, & admonishe them to learne the sayd necessary thynges moze perfectly, or els they ought not to presume to come to Goddes bourd, without a perfite knowlege and will to obserue thesame: & if they do, it is to the great peril of their soules, and also to the worldely rebuke, that they might incurre hereafter by thesame.

Also, that they shall adinit no man to preache within any their Cures, but such as shall appere vnto them, to be sufficiently licensed therevnto, by the Kynges Maiestie, the lord Protector's grace, the Archebishop of Canterbury, the Archbishop of Yorke in his Province, or the bishop of the diocesse: and suche as shall be so licensed, they shall gladly receiue to declare the woorde of God, without any resistance, or contradiccion.

Also, if they haue heretofore declared to their parishioners any thyng, to the extollyng, or setting furth of pilgrimages, reliques, or Images or lightyng of Candelles, kysyng, knelyng, deckyng of thesame Images, or any suche supersticion, they shall now openly, befoze thesame, recāt, & reproue thesame: shewyng theim (as the trueth is) that they did thesame vpon no ground of scripture, but were led and seduced by a cōmon error and abuse, crepte into the Church, thzough the sufferance and auarice of suche as felte profite by thesame.

Also, if they do, or shall knowe any mā within their parische, or els where, that is a letter of the

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woorde of God, to be redde in Englishe, or sincerely preached, or of the execution of these the Kynges Maiesties Iniuncions, or a fautor of the bishop of Romes pretended power, nowe by the lawes of this realme, iustely reiecte, extirped and taken awaye vtterly, they shall detecte, and present thesame, to the kyng or his counsaill, or to the iustice of peace next adioynng.

Also, that the Person, Vicar, or Curate, and parishioners of euery parish, within this realme shall in their churches & chapels, kepe one booke or Registre, wherein they shall write the day and yere of euery weddyng, Christenyng, & Buriall, made within their parishe for their tyme, and so euery man succedyng them likewise: And therein shall write euery persones name, that shalbe so wedded, Christened, or Buried. And for the safe keepinge of thesame booke, the parishe shalbe bound to prouide of their comon charges, one sure cofer, with twoo lockes and keyes, wherof, the one to remain with the Person, Vicar, or Curate, & the other with the wardeines of euery parishe churche or chapel, wherein the sayd booke shalbe laied vp: whiche booke they shall euery Sondag take furth, & in the presence of the sayd wardeines, or one of them, write and recoorde in thesame al the weddinges, Christenynges and Burials, made the whole weke befoze, and that doen, to lay vp the booke in the sayd cofer, as afoze. And for euery tyme, that thesame shalbe omitted, the partic that shalbe in the fault therof, shall forfait to the sayd churche. iiii.s. iiii.d. to bee employed

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ploied to the pooze mennes boze, of that parishe.

Furthermoze, because the goodes of the churche, are called the goodes of the pooze, & at these daies, nothyng is lesse seen, then the pooze to bee susteined with thesame : all Persones, Vicars, pencionaries, prebendaries, and other beneficed men within this deanry, not beyng resident vpon their benefices, whiche may dispend yerely .xx.l. or aboue, either wⁱn this deanery, or els where, shal distribute hereafter, among their pooze parishioners, or other inhabitauntes there, in the presence of y^e Church wardaines, or some other honest men of the parishe, the xl. part of the fruites and reuenues of their sayd benefices, least they be worthely noted of ingratitude, which reseruyng so many partes to thei^mselves, cannot vouchesafe, to impart the. xl. porcion thereof among the pooze people of that parishe, that is so fruitfull and profitable vnto them.

And to the intent that learned men may hereafter spyng the moze, for y^e execucion of the premisses, euery Person, Vicar, clearke, or beneficed mā. within this deanry, hauyng yerely to dispend in benefices & other promotions of the Church an C.l. shal geue competent exhibicion to one scholar : and for so many. C.l. moze, as he may dispend, to so many scholars moze, shal he geue like exhibicion, in the vniuersitie of Oxfozd, or Cambrige, or some Grāmer schole, whiche after they haue profited in good lerning, may be parteners of their patrons cure & charge, aswell in
b.ii. preaching

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preachyng, as otherwise in the execucion of their offices, or may (whē nede shalbe) otherwise profite the common weale, with their counsaile and wisdom.

Also, that the proprietaries, Persons, Vicars, and clearkes, hauyng Churches, chapelles, or Mansions within this Deanery, shall bestowe yerely hereafter, vpon thesame Mansions or chauncelles of their Churches, beyng in decay the fifth part of that their benefices, till they be fully repaired: and thesame so repaired, shall alwayes kepe and mainteine in good estate.

Also, that thesayd Persones, Vicars, & clearkes, shall once euery quarter of the yere, reade these Iniuncctions geuen vnto them, openly and deliberately, before all their parishioners, to the intent, that bothe they may be the better admonished of their duetie, & their sayd parishioners, the more moued, to folow thesame for their part.

Also, forasmuche, as by a law established, euery man is bound to paie his tithes, noman shall by colour of duetie omitted by their curates, deteine theyr tithes, and so redubbe and requite, one wrong with another, or be his owne iudge, but shall truely paie thesame, as he hath been accustomed to theyr Persones, Vicars and Curates, without any restraint or diminucion. And suche lacke and default, as they can iustly finde in theyr Persones and Curates, to cal for reformation therof, at their ordinaries and other superiours handes, who vpon complaint, and due profe therof, shall reforme thesame accoꝝdyngly.

Also

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Also, that no persone shal frō hencefurth alter or chaunge the ordze & maner of any fasting day that is cōmaunded, or of cōmon pzaier or diuine seruice, otherwise then is specified in these In-iunctions, untill suche tyme as thesame shalbe otherwise ordzed, and transposed by the kynges aucthoritie.

Also, that euery Personne, Vicar, curate, Chaū-tery priest, and Stipendarie, beyng vnder the degree of a Bachilar of diuinitie, shall pꝛouide and haue of his own, within thre monethes after this visitacion, the new Testament, both in La-tine and in Englishe, with the Paraphrase vpon thesame of Erasmus, & diligently study thesame conferryng the one with the other. And the Bi-shoppes, and other ordinaries by themselves, or their officers, in their Sinodes and visitacions, shall examine thesayd Ecclesiasticall persones, how they haue pꝛofited in the study of holy scri-
pture.

Also, in the tyme of high Masse, within euery churche, he that sayeth or syngeth thesame, shall read, or cause to be redde, the Epistle & Gospell of that Masse, in Englishe, and not in Latine, in the pulpit, or in suche conuenient place as the people may heare thesame. And euery Sunday and holy day, they shall plainly and distinctly, reade, or cause to be redde, one Chapter of the new Testament in Englishe, in thesayd place at Matins immediatly after the lessons: and at E-uensong, after Magnificat, one Chapter of the olde Testament. And to the entent the pꝛemisses

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maie be moze cōueniently doen: the kynges maiesties pleasure is, that when .ix. Lessons should be redde in the churche, thre of them shalbee omitted, and lefte out with the respondes: and at Euen song time, the respondes with all the memoizies, shalbe left of, for that purpose.

Also be cause those persons, whiche be sicke & in peril of deth, be oftē tymes put in dispaire, by the craft & subtiltie of ꝑ deuil, who is then mozte busy, & specially with thē, that lacke the knowledge, sure perswasio, and stedfast belefe, that thei may be made partakers of the greate and infinite mercie, whiche almighty God, of his mozte bountifull goodnes, and mere liberalitie, without our deseruyng, hath offered frely to all persones, that put their ful trust and confidence in hym: therfore, that this dampnable vice of dispaire, maie be clerely taken awaie and firme belefe, and stedfast hope, surely conceiued of all their parishioners, beeyng in any daunger, thei shall learne & haue alwaies in a readines, suche comfortable places & sentences of scripture, as do set furth the mercie, benefites, and goodnes of almighty God, towarde all penitent, and beleuyng persones, that thei maie at altyme, (when necessitie shal requite) promptly comforte their flocke, with ꝑ liuely worde of God, whiche is the onely staie of mannes conscience.

Also, to auoyde all contencion and strief, whiche heretofore hath risen, among the kynges Maiesties subiectes, in sondrye places of hys Realmes and Dominions, by reason of sonde curtellie,

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curtesie, and chalengyng of places in procession, and also that they maye the moze quietly, heare that whiche is sayd or songe, to theyr edifying, they shal not from hencefurthe, in anye parishe church, at any tyme vse any procession, about the Church or Church yerde, or other place, but immediatly befoze highe Masse, the priestes with other of the quier, shall kneele in the middes of the Church, and synge or saye, plainly and distinctly, the Letanie, whiche is set furthe in Englishe, with all the Suffrages folowing, and none other procession, or Letany to be had or vled, but the sayed Letanie in Englishe, addyng nothing therto, but as the kyn ges grace, shal hereafter appoynte: and in Cathedral or Collegiate churches, the same shal be doen in suche places as our Commissaries in oure visitacion shall appoynte. And in the tyme of the Letany, of the highe Masse, of the Sermon, and when the priest readeth the scripture to þe parishioners, no maner of personns, without a iuste and bygent cause, shall departe out of the Church, and all ringyng and knollyng of Belles, shal be vtterlye forborne for that tyme, excepte one Belle, in conuenient tyme, to be rung or knolled befoze the Sermon.

Also, lyke as þe people be comonly occupied the worke daye, with bodyly labor, for their bodely sustenaunce, so was the holy daye at the first begynnyng godly instituted & ordeined, that the people should that day geue the selves wholly to God. And wheras in oure tyme, God is moze
offended

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offended then pleased, more dishonored, then honored, vpon the holy daye, because of idlenes, pryde, drunckēnesse, quarelling and brawling, whiche are moſte vſed, in ſuche dayes, people neuertheleſſe perſwadyng themſelves ſufficiētly to honor God on that daye, if they heare Maſſe and ſeruyce, though they vnderſtande nothyng, to their ediſyng: therfore all the kinges faythfull & louyng ſubiectes, ſhall from hencefurth celebrate, and kepe their holy day, accor dyng to Goddes holy wil & pleaſure, that is: in hearyng the worde of God redde and taught: in priuate and publique prayes: in knowlegging their offences to God, and amendement of the ſame: in reconciling theyr ſelves charitably to theyr neighbors where diſpleaſure hath been: in often tymes receiuyng the communion, of þe very bodye and bloudde of Chriſte: in viſityng of the poore & ſicke: in vſyng all ſobernes and godly conuerſacion. Yet notwithſtandynge, all Perſones, Vicars, and Curates, ſhall teache and declare, vnto their pariſhioners, that they maye w a ſaue and quiete conſcience, in the tyme of Harueſt labor vpon the holy & feſtiual dayes, and ſaue that thyng whiche God hath ſent. And if for any ſcrupuloſitie, or grudge of conſcience, men ſhould ſuperſticiouſly, abſteyn from working vpon thoſe dayes, that then they ſhould greuouſly offende and diſpleaſe God.

Alſo forasmuche as variaunce and contention, is a thyng whiche moſte diſpleaſeth God, and is moſt contrary to the bliſſed Communion
of

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of the body and bloud of our sauioꝝ Chꝛist: Cu-
rates shall in no wise admitte to the receiuyng
therof, any of their cure & flocke, who hath mali-
ciously and openly cōtended with his neighboꝝ,
onles thesame do first charitably and openly re-
concile himselfe againe, remittynge all rancour
and malice, whatsoeuer controuersie hath been
betwene them: and neuerthelesse, their iust titles
and rightes, they may charitably pꝛosecute be-
foze suche as haue aucthoꝛitie to heare thesame.

Also, that euery Deane, Archdeacon, Master
of Collegiate churche, Master of Hospitall, and
Prebendarie, beyng pꝛiest, shall pꝛeache by him-
selfe personally, twise euery yere at the least, ei-
ther in the place where he is entituled, oꝛ in some
churche where he hath iurisdiction, oꝛ els whiche
is to the sayd place appropriate oꝛ vniued.

Also, that they shall instruct & teache in their
cures, that noman ought obstinately, and mali-
ciously, to bꝛeake & violate the laudable ceremo-
nies of the Churche, by the Kyng commaunded,
to be obserued, and as yet not abrogated. And
on the other side, that whosoever doeth supersti-
ciously abuse the, doth thesame to the great peril
and daungier of his soule health: as in castyng
holy Water vpon his bedde, vpon Images, &
oher dead thynges, oꝛ bearyng aboute him holy
bꝛead, oꝛ saint Ihons gospel, oꝛ making crosses
of wood vpoꝛ Palme soday, in tyme of reading
of the Passiō, oꝛ keepyng of pꝛiuate holy daies,
as Bakers, Brewers, Smithes, Shoemakers, &
suche other do, oꝛ ringyng of holy belles, oꝛ blis-

c.i.

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syng with the holy candle, to thentent, therby to be discharged of the burden of synne, or to dylue away deuils, or to put awaie dreames and phantasies, or in puttyng trust and confidence of helth and saluacion in thesame ceremonies, when they be only ordained, instituted and made, to put vs in remembraunce of the benefites, whiche wee haue receiued by Christ. And if he vse them for any other purpose, he greuously offendeth God.

Also, that they shall take away, bitterly extinct and destroy, all shrynes, coueryng of shrynes, al tables, candelstickes, trindilles or tolles of ware, pictures, paintynges, and all other monumetes of fained miracles, pilgrimages, Idolatry, and supersticion: so that there remaine no memorie of thesame, in walles, glasses, windowes, or els where, within their Churches or houses. And they shall exhorste al their parishioners, to do the like within their seuerall houses. And that the Church Wardeynes, at the common charge of the Parishioners in euery Church, shall provide a comely and honest pulpit, to be set in a convenient place within thesame, for the preaching of Goddes woorde.

Also, they shall provide and haue within thre monethes after this visitacion, a strong Ceste, with a hole in the vpper part therof, to be provided, at the coste & charge of the parische, haupng thre keyes, wherof one shall remaine in the custodie of the Person, Vicar, or Curate, and the other two, in the custodie of the Church Wardenes, or any other two honest menne, to be appointed,

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pointed by the parishe from yere to yere:whiche
 Cheste you shall sette and fasten, neere vnto
 the high aulter, to the intent the Parishioners,
 should put into it their Oblacion and almosse,
 for their pooze neighbors. And the Persone, Vi-
 car, and Curate, shall diligently, from tyme to
 tyme, and specially, when men make their testa-
 mentes, call vpo, exhorte, and moue their neigh-
 bours, to conferre and geue, as they may well
 spare, to the sayd Cheste, declaryng vnto them,
 whereas heretofore they haue been diligent, to
 bestowe muche substaunce otherwise then God
 commaunded, vpon Pardons, Pilgrimages,
 Trentalles, deckyng of Images, offeryng of
 Candelles, geuyng to Friers, and vpon other
 like blynde deuocions, they ought at this tyme,
 to be muche more ready to healpe the pooze and
 neady, knowyng that to releue the pooze, is a
 true worshipping of God, required earnestly,
 vpon paine of euerlastyng damnacion:and that
 also, whatsoeuer is geuen for their comforte, is
 geuen to Christ himselte, and so is accepted of
 him, that he will mercifully, rewarde thesame
 with euerlastyng life. The whiche almosse and
 deuocion of the people, the keepers of the keyes,
 shal at tymes conuenient, take out of the Chest,
 and distribute thesame, in the pzesence of the
 whole Parishe, or sixe of them, to be truely and
 faithfully deliuered, to their moste neady neigh-
 bours: and if they be prouided for, then to the
 reparacion of high wayes next adioynyng. And
 also the money whiche ryseth of Fraternities,

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guildes, and other stockes of the churche (except by the Kynges Maiesties aucthoritie it be other wise appointed) shalbe put into the sayd chest, & conuerted to the sayd vse, and also the rentes of landes, the profite of cattell, and money geuen or bequethed, to the findyng of Tozches, Lightes, Capers, and Lampes, shalbe conuerted to the sayd vse, sauyng that it shalbe lawfull for them to bestowe part of the sayd profites, vpon the reparacion of the churche, if great nede requyre, & whereas the parishe is very pooze, and not able otherwise to repaire thesame.

And forasmuch as priestes be publique ministers of the churche, & vpon the holy dayes ought to applie themselves to the common administration of the whole parishe, thei shal not be bound to go to women lyng in childbed, except in tyme of daungerous sickenes, and not to fetch any corse, befoze it be brought to the churchyard: and if the woman be sicke, or the corse brought to the churche, the priest shal do his dutie accordingly, in visityng the woman, and buryng the dead person.

Also, to auoide the detestable synne of symony, because buyng and sell yng of benefices, is execrable befoze God: therfore all suche persones as bye any benefices, or come to them by fraude or deceit, shalbe depriued of suche benefices, & be made vnhabable at any tyme after, to receiue any other spiritual promocion. And suche as do sell them, or by any colour do bestowe them, for their awne gain and profite, shal loose the right
and

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and title of patronage, and presentment for that tyme, and the gift therof for that vacation, shall appertain to the Kynges Maiestie.

Also, because through lacke of Preachers in many places of the Kynges realmes and dominions: the people continue in ignorance and blyndnes: all Persones, Vicars, and Curates, shall reade in their churches euery Sondag, one of the Homelies, whiche are and shalbe setfurth for thesame purpose, by the kynges auctoritie, in suche sorte as they shalbe appointed to do, in the pzeface of thesame.

Also, whereas many indiscrete persones do at this day, vncharitably contempne & abuse priestes and ministers of the Church, because some of them, (haupng small learnyng) haue of long tyme fauored phantasies, rather then Goddes trueth: yet forasmuche, as their office & funcction is appointed of God: The Kynges Maiestie wylleth and chargeth all his louyng subiectes, that from hencefurth, they shall vse them charitably and reuerently, for their office and ministracions sake, and especially, suche as labor in the setting furth of Goddes holy worde.

Also, that all maner of persones, whiche vnderstand not the Latin tounge, shal pray vpon none other Primer, but vpon that, whiche was lately setfurth in Englishe, by auctoritie of Kyng Henry the. vii. of moste famous memory. And that no teachers of youth, shall teache any other, then the sayd Primer. And all those whiche haue knowlege of the Latin tounge,

c.iii.

shal

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Shall pray vpon none other Latin Primer, but vpon that, which is likewise setfurth by thesayd aucthoritie. And that all graces to be sayd at dynner and supper, shalbe alwates sayd in the Englishe tounge. And that none other grammer shalbe taught in any schole or other place, whin the Kynges realmes & dominions, but only that whiche is setfurth by the sayd aucthoritie.

Item, that all Chauntery prielkes, shall exercise theimselfes, in teachyng youth to reade and write, and bryngyng them vp in good maners, and other verteous exercises.

Item, when any Sermon or Homelie shalbe had, the Prime and houres shalbe omitted.

The fourme of bidding the cominon praiers.

YOU shal pray for the whole congregacion of Christes churche, & specially for this Churche of England and Ireland, wherein, first I commende to your deuoute praiers, the Kynges moste excellent Maiestie, supreme head immediatly vnder God, of the spiritualtie & temporaltie of thesame Churche: and for Quene Katharine dowagier, and also for my lady Mary & my lady Elizabeth, the Kynges sisters.

Secondly, you shal pray for my lorde Protector's grace, with all the reste of the Kynges Maiesties counsaill: for all the Lordes of this realme, and for the Cleargie, and the commons of thesame: bescechyng almightie God, to geue eury

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euery of theim, in his degree, grace to vse theim selves in suche wise, as may be to Goddes gloze, the kynges honoz, and the weale of this realme.

Thirde, ye shall pray for all them that be departed out of this worlde, in the fayth of Christ, that they with vs and we with them at the day of iudgement, may rest bothe body & soule, with Abraham, Isaac, and Jacob in the kyngdome of heauen.

At whiche and syniguler Iniunctions, the kynges Maiestie ministereth vnto his Cleargie, and their successours, and to al his louyng subiectes: straightly chargyng and commaundyng them to obserue and kepe thesame, vpon paine of depziuation, sequestration of frutes of benefices, suspencion, excomunicacion, and suche other coercion, as to ordinarie, or other hauyng Ecclesiastical iurisdiction, whom his Maiestie hath appointed for the due execution of thesame, shalbe seen cōuenient: chargyng and commaundyng them, to see these Iniunctions obserued and kept of all persones, beyng vnder their iurisdiction, as they will answer to his Maiestie for the cōtrary. And his Maiesties pleasure is, that euery Justice of peace (beyng required) shal assist & ordinarie, & euery of them, for the due execution of thesaiyd Iniunctions.

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In the yere of our Lorde.

M.D.XLV II.

*Cum priuilegio ad impri-
mendum solum.*

